

421, 631 AE4 Lolo AE4

[For information pertaining to the feudal organization of the Lolo, see 7: Clarke AE5 Miao, category 116, pp. 120-126.]

614 Next to the En-cha are the A-cho and A-lo branches.
 631 These are the most important branches between Lei-po and Chao-chüeh. The ancestors of the A-cho branch once submitted to Chinese rule in the fourth year of the Ming emperor Hung-wu (1371) and were given the official position of t'u-szu [native chief] and the Chinese name Yang as their family name. They were known to the people in the frontier regions as Yang T'u-szu. During the Ming and Ch'ing dynasties, in order to control the Lolo people in these regions, the t'u-szu system, which was hereditary, was established by the government. In the 43rd year of the Ch'ing emperor K'ang-hsi (1704), the t'u-szu [17] office was set up at Ch'ien-wan-kuan with all the present Kan P'u-t'ien, A-cho, and A-lo branches, as well as the nine Sinicized Lolo branches in the Lei-po area under its jurisdiction. Whenever rebellions broke out among the Lolo, the government would ask the t'u-szu to pacify them. So the t'u-szu performed an important function for the government. Towards the end of the Ch'ing dynasty, the t'u-szu moved his headquarters to Wang-shen P'o below Ta-ch'i Shan outside the north gate of Lei-po. In the early years of the Republic (1910's) the headquarters was moved back inside the city. In 1927, the incumbent Yang T'u-szu died without any male heir and was survived only by a daughter, Tai-ti. She is now twenty-two. All the Lolo still respect her a great deal, but the former family prestige and influence are gone. The A-lo branch is
 613 divided into four auxiliary branches called Wu-ch'i, Pu-chi, Li-ch'ü, and Mo-shih. They extend from Lei-po westward to the center of the Ta-liang Shan and Mei-ku Ho area and further westward to Chu-hëh. In all these regions the influence of the A-lo branch still prevails.

[614] A-su, a small branch between Lei-po and Chao-chüeh, has an independent clan system. Besides those mentioned
 613 above, there are nine Sinicized Lolo families in the Lei-po
 177 area. These are former members of the Kan P'u-t'ien, A-cho, and A-lo branches who have surrendered to the Chinese government and have been given Chinese family names. The Chinese in this area call them the nine inner branches to distinguish them from the un-Sinicized Lolo of the A-cho and A-lo branches and the five lower Kan P'u-t'ien branches. The nine inner branches include the following families: Ting, Lu, Chu, Hu, Han, Hsu, Ma, Su, and An. These nine families are distributed in an area between Lei-po and Huang-mao Kang, also northward to Ta-ku Tui, Hsiao-ku Tui, and Lan-pa-tzu, and southward across the Chin-sha Chiang to Yunnan province.

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564 sometimes to loss of life. The Black Bloods in return for
 701 their lands must put their lives and services at the disposal
 of the overlords, who sometimes rule them with a rod of iron.
 I know one Black Blood who dare not ride a horse in the
 district where he lives because the overlord has forbidden
 that privilege to Nosu of the second rank. When talking
 to me about the affairs in his neighbourhood the Black Blood
 saved his face by ascribing his not riding a horse to some other
 reason, but I found out the true reason why he always walked.

[231] I know it was a real deprivation, because to a Nosu a horse
 is almost as necessary as to an Arab of the desert.

[567] Nearly all the Earth Eyes and Black Bloods keep a number
 564 of White Blood retainers, some of whom are slaves, with their

631 property, persons and family at the absolute disposal of
 their masters. These retainers again have portions of land
 assigned to them, and pay for this land in personal service.
 They also have to hold themselves in readiness to respond to
 their lord's call, and to fight for him and even lay down their

567 lives if so commanded. I visited some of the slaves' homes,
 726 and saw, hung on the wall of each house, weapons and a bag
 202 of oatmeal. In the bag are also a thin copper basin and a
 spoon. The weapons must always be in readiness and the
 bag full. Whenever there is trouble or the overlord needs
 help in fighting the ram's horn is blown from the lord's
 castle or residence, and as soon as the warning sound is heard
 the retainer seizes his bag of oatmeal, ties it over his shoulder,
 takes his weapons in his hands and hastens to the sound of
 the ram's horn. It is astonishing how far the sound of these
 horns carry. In some places the aborigines who have become
 Christians call their companions to worship by the blowing
 of one of these horns. The hole is not at the end of the horn,

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the hue and cry. There is a saying that a master will seek his runaway slave even if he has to go through all the nine districts of the Empire. I know one Earth Eye whose slave ran away, leaving his wife, whom he was fond of, behind. The master knew how the runaway liked his wife, and reckoned on his returning to get her away also. So he said nothing, but waited. True to these calculations, the slave returned home one night. Some traitor gave the alarm, and the runaway was captured. The next morning the Earth Eye led the slave outside of the castle to a grassy mound near by. Here the lord compelled the offender to kneel down, and with his own long sword cut his head off. This was a warning to his other slaves. There was no redress in this case, nor in any similar case. It is interesting to note that some time after another slave of this same overlord won the affections of his master's young daughter and eloped with her. The girl was recaptured but the slave escaped.

Over and above all the services rendered by the retainers which have been mentioned, the vassals have to make money payments on certain occasions which are specified, and on as many other occasions as the overlord is powerful enough to enforce. Such occasions are the marriages, deaths and burials of any members of the lord's family. The levies put on the retainers and slaves at such times are not heavy, but the fact of their having no fixed rate makes the impost a source of constant friction.

When one lord dies, and the heir succeeds to the estates, there is usually trouble all round. The trouble is caused by the custom of what is termed "changing tenancies." Every tenant or vassal has to renew his tenancy of land from the new lord. This is often made the excuse for raising of rents

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565 or for a demand of silver. So lucrative is such an opportunity
 • 631 that even before the lord is dead a "changing of tenancies"
 423 takes place. Sometimes, however, the tenants are obstinate
 and the lord is weak, and then he finds it very difficult to levy
 his imposts. Occasionally the tenants will refuse all payments,
 and if they are powerful enough to continue in this passive-
 resistance policy, in time the land becomes recognised as their
 own. Several feudal estates have been broken up in this way
 until such time as one of the tenants or vassals gets strong
 enough to usurp the position of overlord and to compel his
 equals to render homage to him. In this way another Earth
 Eye is evolved and the old story works its way over again.

I remember a case in which the tenants ransomed their
 overlord from prison. One of the Earth Eyes south of the
 Yangtse got into trouble with the Chinese Government, and
 was captured and imprisoned. An almost impossible ransom
 was demanded by the officials. An attempt was made by
 the Earth Eye's family to get the tenants on the estate to
 gather the ransom money. One village went hunting musk
 deer and were very fortunate in their efforts. They managed
 to get twenty pounds' weight of musk and with this satisfied
 the demands of the rapacious officials. In return for this
 gift on the part of the villages, the Earth Eye gave them the
 right over a large portion of his lands and wrote an agreement
 to that effect. The agreement I have seen, but it was only
 kept as long as it suited the family of the overlord. The
 value of the musk would be about ten thousand ounces of
 silver. A magnificent ransom indeed!

631 One can easily see by the several incidents related that
 421 the feudal system among the Nosu north and south of the
 Yangtse is similar to that which existed in Europe during

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- 63/ the Middle Ages. There is, however, one particular in which
421 the system is not complete. The king holds no position in this system. Above the overlords the system changes into the ordinary Chinese mandarin rule. The peculiarity of the system as it exists south of the Yangste is that it exists side by side with the ordinary Chinese land system, which consists in nominal land nationalisation, with land taxes paid as the chief tax of the country. Private ownership exists within this national ownership, and is as certain as private ownership in England or America, except that when land is needed for public works it is taken without hesitation at a nominal compensation. If such were the state of the land question in England, how cheaply our railways and public works could have been built. Unfortunately our English Earth Eyes have long ago taken their toll of all these works and by-and-by the country will have to pay heavily for the fact that in land matters England has not been so wise as China.

In the district south of the Yangtse the feudal system is doomed to fall before long. It will probably exist in independent Nosuland for many decades and possibly generations. One force helping to bring the system to an end in the southern district is the irresponsible character of many of the feudal lords, the Earth Eyes. Were the true story of these written, just as it could be written, concerning the last fifty years only it would make lively reading, and if it were thoroughly understood by the thinking Chinese they would demand an immediate end of this anomalous system and an introduction of the ordinary land system of the whole country, which can hardly be improved on except at the expense of some such terrible revolution as changed once for all the oppressive land system of France.

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adjoining the Lung-t'ou Shan on the banks of the Chin-sha Chiang. It constitutes the water-divide between the Mei-ku River and the Hsi-su Ho. The third branch is connected with the territory of the Wu-p'ao tribes and the Wu-p'ao Shan at Chu-heh. It is the water-divide between the Mei-ku Ho and the Hsi-ch'i Ho. The fourth branch is the Pa-ch'i Range between Chao-chio and Ningnan in Hsi-k'ang. It is the water-divide between the Hsi-ch'i Ho and the Hui-t'ung Ho. The Huang-mao-kang is commonly considered the dividing line between the Great and Lesser Liang Shan. 133

Westward from Huang-mao-kang the Ta-liang Shan stretch to the Hui-t'ung River. East of Huang-mao-kang is the Hsiao Liang Shan forming parts of Lei-po, Ma-pien, Ping-shan, and Ngo-pien Districts. These four districts were within the Fifth Administrative Region (Hsing-cheng Chū) of southwest Ssu-ch'uan. [631]

The main range of the Ta-liang Shan runs in a north-south direction. The eastern sector in the southern end forms eight ridges constituting foothills, all run eastward to the Hsi-su Ho. These are called the Pa-chai (Eight Fortresses). The northern one starts at Ta-ku-tui. The southern section of the Pa-chai adjacent to the Chin-sha Chiang is very precipitous. The northern sector abuts the Lung-t'ou Shan. Here peaks rise on peaks, and dense forests darken the ground. In this frontier zone after some strenuous skirmishing and patrolling during the Ming and Ch'ing Dynasties, the Han-Chinese gradually managed to push their control to the area immediately east of Huang-mao-kang between 1796 and 1851. At the northern part of the Pa-chai the Han-Chinese also established themselves at the valley mouths and advanced westward up the valleys ... [648] [728]

On the east face of the Huang-ts'ao-p'ing (Yellow Grass Flats) there is Yu-chā-p'ing (Oil-press Flats) where Han-Chinese now have developed cultivation from the wilderness. When Ch'ing power was at its height, this was a great market space where the Lolos traded. It is closed in by overhanging cliffs and forests, so that Han-Chinese did not dare penetrate the area. Wa-hai (Marsh Lake) is the northernmost portal for entering the Ta-liang Shan. It serves a large region and is the essential route of entry for Ma-pien and Ngo-pien Hsien cities. One can reach Wa-hai from Ma-pien by traveling west through Yueh-erh-pa and Nan-mu-p'ing, climbing 133 487

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of their land and destroying the independence of "Nosu-land". (Pollard said that the Black-bone Lolos do not use the Chinese term Lolo, but call themselves Nosu). In 1951 the territory of these Lolos was designated by the Chinese Communists as the Liang-shan Yi Autonomous District, a recognition of what had been a de facto situation. (See Map 31).

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8. The Geographical and Cultural Composition of Yun-nan.

In Yun-nan the principal settlement area of the Han-Chinese immigrants from the north and more especially from Central China lies on the highland triangle formed by the Yang-tzu or Chin-sha defile, the deep rift valley of the Red River, and the down-dropping escarpment of the Kuei-chou Plateau in eastern Yun-nan. From all three sides of this triangle, valleys reach in that drain off to the Chin-sha, to the Yuan (or Hung) Chiang, and to the Hsi Chiang. These are valleys that are frost-free and tropical, under about 4300 feet altitudes. The highland situation adjacent to the tropics, and the dry sunny winters and mild wet summers of this highland triangle of central Yun-nan, said Wissman,⁴¹ produce low temperature contrasts of a climate comparing favorably with those of East China and North China.

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Level land in wide valley basins is available only in the east around the provincial capital of K'un-ming. In the south such land ends in the high basin of Meng-tzu, a mountain-enclosed balcony high above the rift valley of the Red River (Hung Chiang). To the northwest and northeast, the narrowed plateau is cramped by mountain ridges which rise 8900 feet above sea level into the cool zone. K'un-ming occupies the central market situation in the highland triangle. Its rival, Ta-li (See Photo 9), lies at the western end of the highland in a cross-roads of trade-routes that give it access to every other settlement compartment. In this western part of the highlands, said Wissman, this basin is hardly a settlement of the Han-Chinese, but rather of the clever, energetic Min-chia, who have not let themselves be pushed from the fertile valley plain into the mountains by the Han-Chinese.

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In this triangle, some five of the 11.8 million people of the province live in 1/7 of the area of the province, making for a density of 210 persons per square mile. In

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[179 cont.]

534 The other tribes also make guitars with long necks and with two or three strings, and the big flutes with a single tube formed of a long reed which fits into a calabash.

631 The "Lolo" groupings settled in Tonkin are too dispersed and too mixed up with the groupings of other races to have their own administration.

622 The "Lolo" hamlets or villages are headed by a "siao-phay,"
631 who administratively comes under the control of either a "Méo"
648 "ping-t'éou" or a "Lolo" "tcha-tao" (where several "Lolo" villages are contiguous), or a "Thai" "ly-truong."

In principle, the chiefs are chosen from the tribe which has the numerical preponderance, it is thus that small "Méo" settlements attached to more important "Lolo" settlements are under the authority of a "Lolo" chief.

621 The "Lolo" of Tonkin, separated for many centuries from the larger groupings from which they originated, have retained no vestige or definite recollection of their former organization.

593 The family constitutes the true social unit. Property rights and
428 the customs of inheritance show some special characteristics, whose purpose is to assure the transmission of the property within the family of the husband.

423 The "Lolo" is the owner of his irrigated rice fields, which he disposes of as he wishes. He considers himself as only the usufructuary of the mountain areas cultivated.

768 When the head of a family dies, his goods, real and personal,
428 are divided among his male children. In default of male children, the belongings are divided in half, one part goes to the wife of the deceased, the other part to the brothers and nephews of the husband. When the wife dies in her turn, her part reverts likewise to the brothers and nephews of the husband.

The mountain areas are subject to a similar division, but without losing the character of usufruct. Also, if one of the male children or one of the other heirs is unable to cultivate the entire portion that has come to him, the uncultivated excess again becomes common property and cannot be sold to other families.